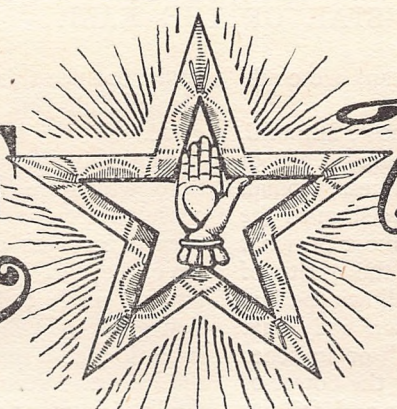


STAR OF THE EAST



A New Thought Journal issued monthly for the help of self and others by the practice of systematical concentration of mind ; in Unity with the Universal Soul

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GOOD VERSUS EVIL.

Since we become that of which we think, it is well to analyze the terms Good and Evil, purity and impurity, such as the world recognizes it.

It is important that we rely on nothing else but that which is founded on the law of life, and we need to stop and consider what that is.

Where have we received the understanding of the existence of Good and Evil, purity and impurity? We have received it through the teachings of the Church, but we have never received it through the teachings of nature, as one thing in nature is as pure as the other.

We shall not deal with this subject for the sake of argument, but that we might be enlightened upon the truth or falsity of Evil, purity and impurity. "Impurity" would be weakness and "purity" would be strength, and the same would be with Good and Evil.

If we look at the race as it lives to-day we find it mentally and spiritually very weak, and it is demonstrated in the world what the Apostle Paul said, "the Good which I wish to do that I do not, but the Evil which I do not wish that I do." In this confession by one of the strongest advocates of the teaching of Christ, we see that the lower or weaker which we think of that we become for Paul show by his admission that he did not live the teaching which he asked the people to live but did things which he did not approve of.

"God is the maker of all things." We sing to Him, we pray to Him, and we recognize Him to be Virtue, Wisdom, Love and Mercy, and yet, the Church teaches us that He is the author of "impurity, of Evil," and of all the things which brings the race lower in the living of His commandments. This teaching is the cause of all the sorrow which we have to endure in life, for if we should dare to recognize the higher in us the Church would call us boastful, void of that meekness which the Church claim is of God, when we say "the good we wish to do that we do not do," etc. If Paul had seen the truth in its fulness he would not

have said that for he should have been ashamed to confess to be a follower of Christ and make such confession. You remember that he also said, "it is better to marry than to burn," and this shows that he had not as yet become master over his lower propensities, but he had a struggle with his passions, no wonder poor Paul said that "he did the evil he did not wish to do."

We see that the race is so weakened by the teaching of "Evil and impurity" that it violates almost every commandment of the law of life, and as a result it lives in the body but a very short time of what it should live, and it does nothing towards fulfilling the mission for which it came here but strive along like the animal, thinking of the eating, and drinking; and time has flown, and before it has begun to know anything passes out of the body which it took for the great purpose of working out the "Karma" for self, and for the purpose of helping others to work out theirs.

The teachings of evil advanced by the Church has done this, and the ignorance of the masses is, and must be layed at her door.

We know that the articles of the dogmas has been drawn by men, and not for the benefit of the people but for the benefit of themselves, and was it not for the salary which the preachers and priests receive by the "glad hand" there would not be a single one in the pulpit to-day, for they are indeed in the minority who believe in good and evil, purity and impurity. The idea of impurity has been so rooted in the mind of the masses that it can not do anything which is better than the teachings it has received, and the result is, that our communities are filled with asylums, hospitals and jails, and the flower of humanity is their inmates, and our teachers keep on teaching evil, and the youth as well as age keeps on doing evil, until it is dangerous to be on the street after dark, the faithful follower of the code is punished for what he does, but the teachers of evil they are paid large salaries for teaching it all the time and they enjoy the "respect" of the community while their victims have to endure the degradation. "Rockefeller has a Church, and he has the best preacher on the coast," and there he attends church, and his son has a Sunday School, and both of them have their mottoes, which they teach the people while they are stealing the very life from the people, the Church upholds them as "Godly men," while she will do her uttermost to send a man to the penitentiary for stealing a few eggs in his henery.

We have seen that the race is what it is to-day by the teaching of evil, and impurity, now let us see if

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this can not be changed and by what means we could better our communities.

We shall leave the race as we find it now, immoral, dishonest, victims for its own lower desires, void of reasoning, void of manliness and womanliness, woman by the way, she has lost her *real self* in the slum of the hypocrisy which society practices, "she must be what society demands but not what she is by the purity of nature," and this is the reason why she allows the law of God to become violated upon her own body that she might have the "comforts of life," or in other words, she kills her *inner self* and numify the power of her soul for the sake of eating, drinking and following the style.

She pretends to be modest when people see her, but when she is alone she is so immodest that even men in their degradation blush to watch her, and the society woman is the "Magdalene" who teaches the woman in lower planes of life to do as she does; this is going on in the Church and those "purpled sinners," they have the first pew and they do "charity work for the Missions in China," and they live the life of the "Magdalenes" under the guise of marriage, while working frantically to prevent the results of their life and such stained "Salomas" in high society they sneer at a poor wronged sister in plainer walks of life, if they meet her in the street, because "she has fallen," and in reality she is an angel in comparison to themselves, for she has loved purely and given herself in a moment when she was overcome with her soul's devotion to her lover, and in that moment he proved the weakling the Church has made him, and took advantage of her love and placed her in the streets to suffer while his vile passions were gratified. I want to repeat, that before God, such unfortunates are far *purer* than those who sell themselves to a life in violation of chastity for a *title*, or other motive which is not in harmony with the law of nature.

All this has come among us from the teachings of Evil, impurity, etc. Let us investigate if there is impurity, and Evil, from the standpoint of the law of God. We read, "And God looked upon all things which He had done and it was indeed good." Is not all things made by the same law? Is it evil because it has not reached the state in evolution where it can as yet demonstrate its higher self, but struggling in its weakness it *will* in due time. Is this evil? Is this impurity? Now since we are what we have recognized, is it not time that we wake up and look around us and learn the lesson of our sufferings and begin to recognize the good and become good, as one thing causes the likeness of itself, so does the other. If we begin to lay the Church doctrine aside and recognize the Pure, the Divine, the good, we will become such and all the degradation which we have suffered shall for ever be gone. See purity and you will live it, hold good and you will live it, think Divinity and you will have it surround you, and instead of sickness you will have health, instead of sorrow you will have joy and love will always follow you. Swami Vivekananda says: "The man who sees evil how can he live in this world? His life is misery; the man who sees death, his life is misery. That man alone can live in this world who can say, 'I am happy in this world for I truly enjoy it.'" He also says, "We want to worship God. I have seen nothing but God in all my life, for He is goodness, purity, and the I 'am' in all things." He says further, "My friend, Him whom you are worshipping, as the unknown, I worship as thee, as you are living through Him, who is always present in the eternal, and was it not for Him living in you, you

could not see this world." He says further, "It is all He, and all you, at the same time, all is pure and good."

The only way to a true remedy of all the conditions which we have to suffer is to change thoughts, cease to recognize evil, cease to listen to those who preach for salaries, as they say what they do not believe, they are "the blind, who leads the blind." God has not made evil but all good, the weaker man is of that good as well as the one who has gone further in evolution and reached the plane where he can resist the lower. We must be free, we must become individualized, and only in that way can we have the happiness which we came here to have.

We must learn to live the *highest life* and that we can do by recognizing the good, for it is false that some parts of God is good and others are evil, "everything is the handiwork of God," and in this wise we will see that when we recognize that we will become stronger individually and bodily and we will not have half as much struggle with temptations as we have at the present. As God is in everything and everything is in God, there can be but good no matter how we see it to-day, and as soon as we become freed from the false teachings of the Church and its dogmas we will see God in all things and rise out of the confinement which ignorance has placed us in and we shall know ourselves as God knows us, "indeed very good."

STUDY OF THE UNSEEN SELF.

Beloved:

These lessons are not given for the purpose of developing the physical phenomenons, but for the purpose of the awakening of the finer forces within us, and we shall take as foundation the study of the "mystic book" called the Pack of Cards. We have studied them to some extent, but we have not had the time to consider them and their value, as we need the silence for that. He who only uses this book for what external benefit he can receive from it, he will miss all he sacred power which will come forth from sitting with it upon the altar.

We have seen that each page symbolizes the great principle of the Unity of all things, as the Ace symbolizes God, the fount of all, and from that follows all the various expressions we see in nature.

We take the second page, and we will be taught the male and female principle in all things.

We have seen that each part has its own value, and we learn there the degrees in evolution. This book does not show as much the external as more the internal self, and it is this which we are anxious to have as well understood as possible.

When we go by ourselves we should remember that we must be pure in our mind and have love for all mankind, for we will during those sitting set very strong "thought waves" into action and we will absorb that which we set into action. The two highest colors will bring us into contact with the soul and the vibrations with which we come in contact will be very strong. During those sittings we must not try to "see" as that will keep us in the external senses, and we will not reach far enough to come in contact with our inner being.

QUESTION BOX.

When we at those sittings recognize the absolute, and lay the figure of "Yovis" and "Elohim" upon the altar we should not forget that we live in the "Yovian" Heaven, and can become renewed, soul and body.

Clairvoyance, and clairsaudience, are external expressions which belong to the "Maya" of the Hindu (meaning illusion, matter), and that is the reason why people who strive to develop them never reach any state of spirituality. These sittings must not be such, but we will have our figures only as center for the attraction of the higher.

Do not be too anxious to go fast in the study but be sure and practice as you go along. We will not give any other figure in this issue as we are confident that our students have not learned to make the proper use of this lesson, and since it is the most *holy* of them all we must practice it so as to understand that it is through that particular that we come in contact with the "I" in all things.

When we sit, we should concentrate our mind upon our soul in order to come in contact with that life, and afterwards surrender our being to God within us.

Do not talk about worldly things before sitting down, do not tell of your experiences while you are sitting, but be still, and do not laugh or scatter the vibrations which will be active during your surrender.

Forget not that you are in contact with the all, and that you can experience the power of living in it and become so part of it that you forget the little things which surround you.

Consult your notes in order to read the right lesson which belongs to this sitting. I am anxious to have this wonderful sitting strongly impressed upon our minds, and also the power and value of the planets whose power we attract to us during this lesson.

Remember that the figure we lay out becomes but the center of attraction for the power which we wish to come in contact with.

As we live in our inner, finer self during this sitting we must not make of it a clairvoyant meeting, and begin to tell each other what what we "saw" as that amounts to very little, but will become a hindrance for our higher unfoldment. It is not what we see, as that is but external, but what we are, what we can do, and how we can overcome; it must be practical, as visionary is more a delusion than it is real.

Will you learn to be that which you seek, than give up all the external, the sense-life, and try to understand how to become that which you seek. We shall deal with other parts of the book later, but this lesson must be understood first. The soul is yourself, not your external senses. Try and live outside of them and you know yourself. The closer we can come in contact with the inner vibrations the closer will we be in the vibrations of the masters. Sittings Mondays and Wednesdays between 9 and 10 p. m.

Q. Sister, kindly tell me through your paper what the word "Om," of the Hindu means. *A Seeker.*

A. It means the Absolute, God and all the powers of God manifested in nature.

Q. What shall become of the soul after it has reached its highest state of glory; shall it become dissolved? *Martha.*

A. The material particles which surrounds the soul while it is expressing its power on lower planes will dissolve like the physical, but the soul shall always live in the Absolute without losing its personality.

Q. By the same party. Is the soul a person like our body? *M.*

A. No, the soul is impersonal like God and as universal as God.

Q. How can one come into high realization of the Divine? *Elmer.*

A. By holding the thoughts in silent sittings upon the unseen the whole, the Absolute, as it is the real, and also to live in self-surrender to God. Let it be understood, brother, that we must not live in the external and hold on to things external, but renounce them, and practice love, non-killing, mortification and truth, and under such conditions meditate upon the great Divine Universe and we will soon realize wonderful power.

Strictly abstain from all *physical phenomena*, as they hold us down.

Q. Sister, Is it well to try and make our children believe as we do when they do not show a desire for it? *A Sister in the work.*

A. No, sister, no. Do not force your belief upon anyone, your children or others, as they will see it and accept it when they are ready.

Q. Where is the "Kundalini" in the human body? *Oscar.*

A. Brother, it is strange that you know the word and do not know its location. The "Kundalini," according to the "Yogis," is "the coiled up" energy at the base of the spine which produces dreams and psychical expressions, but when it is fully active it gives the highest perception of God.

Q. Is it not dangerous to give up to the study of the higher life of the soul while we are in this body and have to take care of it? *Fanny.*

A. No, Sister, the more you study and live in the soul the more you shall be able to take care of the things pertaining to the body, as it is but a machine and can be dealt with mechanically, when you live in the soul you are *the self* which at all times keeps all things in highest order.

Q. Sister, is it best to practice and cultivate the "Manas" too much? *Student.*

A. It is not advisable to practice the "Manas" (deliberating faculties), so that one becomes so deliberate that one cannot accept things one can not see physically, it cause one to become so practical that the spiritual or finer, can not demonstrate itself strong enough to become real to the mind.

Q. Is it reliable to accept what mediums tell you

regarding "Guides"; can one trust a "Guide" in all he says? *John.*

A. Brother, you have asked the question of great importance. We teach that it is not advisable to rely upon anyone when it comes to development of our soul, as no one can develop us, we must live and become individualized, and in such cases we should not look to anyone but our own soul.

When it comes to rely upon "Guides," I am free to say that I would not leave my welfare to any other Guide but my own self. Let each one use their own judgment as to what Mediums give them. Physical phenomena will always be such, and from a higher standpoint they will only have the value as such, no matter if they are Guides or otherwise, it will be secondary always.

Q. What does the Hindu mean by "Mantra?" *Lou.*

A. "Mantra" means a prayer, or holy verse or sacred ritual spoken, or contemplated upon in meditation.

Q. Sister, please tell me through the Star, if it is hurtful to practice clairvoyance (when one has that faculty), to the development of higher powers? *Ruth.*

A. My good Sister, I must be honest and tell you in answer that the practice of clairvoyance or other physical phenomena will take the energy which you need for higher development, and as long as you practice the former you will never realize the latter.

Q. Is it best to sit in circles for development? *Henry.*

A. Brother, it is not the best, but it is the most injurious you can do for your health as well as the powers you have, you will lose your strength and gain nothing reliable in the final.

LESSON IN CONCENTRATION, FOR GENEROSITY.

This lesson will be for the bringing out of more generosity of mind. By this we mean in thought, give your brother credit for more than you can see in him, and know that he can not demonstrate as yet that which is dormant in him, and as he learns so he will be in time to come.

Generosity is to be brotherly, and we will become that which we recognize. Do not argue with what you can do or can not do but try and do and you will find that you will succeed.

We must learn to be liberal in mind, and that will free us and help to free our brother, and we will learn more and have more happiness.

Do not deal as much with what you see neither in yourself nor in your brother, but think the highest of yourself and your brother.

We shall hold for this power during thirty days, and we earnestly ask everybody who reads this little paper to be with us, because we recognize evil, and the lower that is the reason we become so submerged in it that we can not see anything good in ourselves or in our brother.

Read the *First Psalm as lesson* for this concentration, and go by yourself for a few moments and hold your mind upon the power of *charity and generosity* of all things in life, and

you will see great good come from this lesson.

When we can learn this we will see that we can dispel the lower thoughts and change them to good and the higher thoughts will make us bodily better.

Let us hold these thoughts several times a day, but particularly in the morning and in the evening of each day, do not go to bed until you have sent out these thoughts and you will find it better to live than it has been before. When temptations come around you hold the generosity, the love, the relationship to all things, and forgive those who do wrong against you and life will be grander to you than you have ever seen it before.

Read the psalm, in the morning and evening, and sit down in quietude and hold your mind on it, and we will be with you in the same thought several times each day. This lesson will be active from the 7th of sept. to the 7th of Oct.

Q. Kindly tell me what it means to be in a state of "Samadhi?" *Christine.*

A. "Samadhi" means to live in the super-consciousness, apart from the body and yet in the body. There are different degrees of Samadhi, of course.

Q. What are the sensations of one who is away from the body? *Adolph.*

A. It is a wondrous experience of peace and rest, such as one can not describe by words.

Q. What is mind? *William.*

A. Mind is energy set into action in the "Chitta" (mindmatter) by "waves," sometimes they are stronger and other times weaker, but in which it might express itself, the body responds to them.

Beloved, let all of our readers seek freedom from that which is holding him and her down and there is no other way to true happiness and understanding. Practice the lessons we have given in this and other issues, and we will find help and power; seek freedom on every point of life, and hold your mind on freedom and peace will come with it and understanding will be in the light which will carry it to your hearts. Do not seek to go too fast in development but let us give it the time needed and we will unfold faster. Our temple lesson in this issue is for the study of our inner selves, and the concentration and light on the subject will be opened to our souls.

"Strike off thy fetters, bonds that strike thee down,
Of shining gold, or darker, baser ore;
Love, hate, good, bad, and all the dual throng,
Know slave is slave caressed or whipped, not free;
For fetters though of gold, are not less strong to
bind,
Then off with them, oh soul be free, be free."

—SWAMI VIVEKANANDA.

As our paper will have two different lessons in it each month during this year, let no one miss keeping it. For re-subscription, also information of books, write to J. S. Warner, Manager, P. O. Box 1340, Seattle, Wash.